

ZION'S HERALD AND WESLEYAN JOURNAL.

Published by the Boston Wesleyan Association for the New England Annual Conferences of the Methodist Episcopal Church.
BOSTON AND PORTLAND, WEDNESDAY, MARCH 10, 1847.

Vol. XVIII. (A. STEVENS, EDITOR. FRANKLIN RAND, AGENT.)
For the Herald and Journal.
LOCAL PREACHERS IN BALTIMORE, &c.

Dear Br. Stevens,—There are some things in the character and operations of these men, that are worthy of being known and imitated by our brethren in other places. There are more than forty local preachers and exhorters in this city; and a more laborious and efficient class of men, in their sphere of operation, I apprehend cannot be found in any department of our work, or in any section of our country. They literally "make the gospel of Christ, without charge," to them who listen to their instructions, working daily with their own hands, to supply those things which are useful and convenient for the body; and at the same time they are among the most cheerful and liberal in supporting the itinerant preachers who have the pastoral charge, and general oversight of the work. The following is an illustration of their arrangements, and the amount of their labor in the city.

At the commencement of the Conference year, the preacher in charge (for instance, of the Baltimore city station, which includes Light street, Enoch and Wesley Chapel—the oldest station in the Conference) calls together his board of local preachers, and ascertains how many sermons each one will preach, or be responsible for, in the station during the year; and he is to fix the time and places, which is done in filling out his plan of appointments for the Conference year. The same being done in each station, the whole plan for the year is published upon cards, and in a convenient pocket form; and a single glance at the plan, will show at once who is to preach (or supply) at each station, on any given Sabbath of the year, and which part of the year. That there are several advantages arising from this arrangement, I think will readily be perceived by every reader. The part which the local preachers have in this system of operation, will appear from the fact, that in the "city station," they regularly preach three sermons every Sabbath; and in the aggregate, 156 sermons every year, and an equal amount of labor is performed by them in each of the other stations in the city, according to the number of appointments in these stations; besides, they preach sermons, not a few, at protracted meetings—by way of supply for the station preachers during occasional absence, and for other denominations. In addition to this, they have a "Local Preachers' and Exhorters' Association," which holds an annual session, besides a regular monthly meeting, at which arrangements are made to occupy so much of their Sabbath time, as has not already been appropriated to the city, and as is necessary, in supplying their "country work," which embraces twenty-three regular Sabbath appointments, from one to fifteen miles distant from the city, together with the penitentiary and fort. These appointments are regularly filled, in rain or sunshine, in summer and winter. If a brother has a horse or carriage of his own, or can conveniently obtain the loan of one from a friend, he rides, otherwise he goes on foot. And it is not unfrequently the case, that they walk twelve miles out and preach, then walk back again. For these labors of love they receive no pecuniary compensation, and in but very few instances do they ever receive even their travelling expenses, when such expenses necessarily accrue. This portion of their work is arranged in the following manner:—At the annual meeting of their association, a committee of two is raised, who, together with the President, constitute "an appointing committee," whose duty it is to make out the plan, and fix the appointments for the year. When this is done, and they are ready to be announced, a motion is made, that every man abide by the plan, and go regularly and cheerfully to his appointments. This motion is generally carried unanimously, and every man goes to his work in the name of the Lord. In one instance, however, a brother demurred, and said he could not go to his appointments, until he knew where they were. A motion was immediately made and carried, that that brother be dropped from the list. But he afterwards "repented, and repented," and after giving sufficient evidence of his willingness to "be subjected to the powers that be," he was again admitted to the association.

It would be of incalculable benefit to our local brethren and exhorters. It would lessen the Sabbath labor, and consequently spare the health and lives of the travelling preachers, to a great extent, and at the same time afford them a greater opportunity of being useful in the Sabbath school, and in pastoral labor among their people. And there are no fields of usefulness anywhere spread out before the minister of Christ, more interesting and promising than these. Here his efforts will be more than welcome, and his labor amply rewarded.

There are many other considerations which might be urged in favor of such a measure, but I have not room to specify them now. But I will most sincerely express the hope, that brethren and fathers possessed of better hearts and wiser heads than myself, will take this subject into prayerful consideration, and see if something of the kind may not be done to promote the interests of religion in New England.

Yours affectionately,
SAMUEL A. CUSHING.
Baltimore, Md., Feb. 18.

P. S. The following statistics show the almost incredible amount of ministerial labor performed annually, by local preachers and a few exhorters, in the city and vicinity of Baltimore.

Sermons.	By colored brethren.	At the Penitentiary and Fort in the city.	In their "country work," in the vicinity of the city.
1,154	676	156	1,044

Total, regular Sabbath preaching, 3,030. Besides a large number of sermons preached in the vicinity of the city every Sabbath, by the colored brethren of the city; the number I have not ascertained; and more or less are preached every week by local brethren, on other and extra occasions. The whole number of Methodist sermons preached in the city regularly every Sabbath, besides in the colored churches, is eighty-six.

her to warm herself, but yet she was still colder, and she durst not go home; she had not sold any matches, or got a single farthing! Her father would beat her, and it was also so cold at home; they had only the wind directly over them, and there the wind whistled in, although straw and rags were stuffed in the largest crevices.

Her hands were almost benumbed with cold. Ah! a little match might do some good, durst she only draw one out of the bundles, strike it on the wall, and warm her fingers. She drew one out, *tick! how it burnt!* it was a warm clear flame, like that of a little candle, when she held her hand round it,—it was a strange light!

The little girl thought she sat before a large iron stove with brass on the top; the fire burnt so nicely and warmed so well. Nay, what was that? The little girl stretched out her feet to warm them too, then the flame went out, the stove vanished,—she sat with a stump of the burnt match in her hand. Another was struck, it burnt; and when the light shone upon the wall, it became as transparent as crystal; she looked directly into the room where the roasted goose stuffed with apples and prunes steamed so temptingly on the table, which was laid out and covered with a shining white porcelain service. What was still more splendid, the goose sprang off the dish and waddled along the floor with knife and fork in its back!—it came directly up to the poor girl. Then the match went out, and there was only the thick cold wall to be seen.

She struck another match. Then she sat under the most charming Christmas tree—it was still larger and more ornamented than she had seen through the glass door at the rich merchant's the last Christmas; a thousand candles burnt in the green branches; and mistletoe pictures, like those which ornament the shop windows, looked down at her. The little girl lifted up both her hands—then the match was extinguished—the many Christmas candles rose higher, she saw they were bright stars—one of them fell and made a fiery stripe in the sky. "Now one dies!" said the poor girl, for old grandmother, who alone had been kind to her, but who was now dead, had told her that when a star falls, a soul goes up to God!

She again struck a match against the wall, it shone all around, and her old grandmother stood in the lustre, so shining, so mild and blissful. "Grandmother!" exclaimed the little girl, "O I know you will be gone away when the match goes out—like the warm stove, the delicious roasted goose, and the delightful Christmas tree!" and she struck in haste the whole remainder of matches that was in the bundle—she would not lose sight of grandmother, and the matches shone with such brilliancy that it was clearer than in broad daylight. Grandmother had never before looked so pretty, so green, she lifted the poor little girl up in her arms, and they flew so high in splendor and joy, and there was no cold, no hunger, no anxiety—they were with God. But the little girl sat in the corner by the house, in the cold morning hour, with red cheeks, and with a smile round her mouth—dead—frozen to death, last evening of the old year.

New Year's morning rose over the little corpse as it sat with the matches, of which a bundle was burnt. She had been trying to warm herself, said they! But no one knew what beautiful things she had seen—in what splendor and gladness she had entered with her old grandmother into New Year's joys.

churches now hail each other as disciples of one common Lord.

Perhaps the present generation may think that my statement of facts is exaggerated. But I have lived ever since the year of our Lord 1767; almost two whole generations have passed away, and very few remain to witness for the truth of what I say. But perhaps enough is recorded in history to sustain me. As it is not my object to call in question the piety of our forefathers, but to present the obstacles the Methodist preachers had to contend with for years, in Connecticut, before Methodism gained a permanent footing in New England, I can only say to the present generation, mine eyes have seen, mine ears have heard, my hands have handled, and my heart hath felt, the effects of error and bigotry in the days of my youth, and also in manhood; and now in my old age, I see some relics of olden times. But a glorious change has taken place, which gives joy to every Christian's heart.

In my next communication, I shall give some account of those holy men who first entered the State of Connecticut as Methodist preachers, and who fulfilled their mission faithfully, both toward God and man. I shall notice those whose labors and sufferings are yet unknown to the public, and confine myself to those who were my acquaintance.

J. STOCKING.
A. D. 1847, on the banks of Jordan.

respectfully request your attention to a few considerations with regard to this subject.

In a free country, where all classes of citizens enjoy the blessings of social, civil and religious liberty, where no standing armies support the government, or give efficacy to law, it is of the highest importance that moral principle should be universal, and its salutary influences be felt by all classes of people. In order to this, they must understand and respect the laws of God, especially with regard to those great fundamental institutions which were "made for man," and the observance of which is essential to the welfare of civil society. One of these institutions is that of the Sabbath.

This institution, established at the creation, was designed to keep alive the knowledge and worship of Jehovah, and thus to give efficacy to his moral government among men. Without this, that knowledge and virtue which are essential to the purity and permanence of free institutions cannot exist. And whether we, as a people, shall be successful in perpetuating our institutions, will depend, in no small degree, upon the fact, whether we shall or shall not regard the Christian Sabbath. And this will be deeply affected by the course which shall be pursued with regard to the running of rail-cars and other public vehicles on that day.

The fathers of our country, who were honored as the instruments of establishing our institutions, were men who loved the Sabbath, and who regarded its observance as one of the bulwarks of national freedom. And to this we owe no small part of the blessings which we enjoy. And since those, through whose sacrifice and labors we have received them, have gone to their rest, patriotism, no less than piety, requires that we should in this imitate their example.

Among the reasons why the running of rail cars, as well as other kinds of secular business, should be confined to six days, are the following, viz.:

I. It is manifestly the will of God, that all men should observe the Sabbath. And as they are dependent on him for the blessings which they enjoy, their interest, as well as their duty, requires that they should do it.

II. As but six days in the week have been made for secular business, and no more have ever been given to man for that purpose, they have no right to any more. Only six days belong to men for secular business, and to take more for that purpose is to *rob God*.

III. To employ seven days in a week in secular business, is a violation, not only of a law which was written by Jehovah on a table of stone, but of a law which has been impressed upon the nature of both man and beast. That law requires, that those that have been employed six days in a week, should rest on the seventh; if they do not, they impair their health, diminish their strength, and shorten their lives.

IV. Men who labor seven days in a week, are more reckless of property, character and life, than those who labor but six, and enjoy the rest and privileges of the Sabbath. They are more exposed to disasters and crimes. The consequence is, travellers are more exposed to the loss of property and life on Sabbath breaking railroads, than they need be, and more exposed than they would be, should the running be confined to six days; and all concerned be permitted to enjoy the rest and privileges of the Sabbath.

V. The running of the cars on the Sabbath, is a violation of the rights of the people. They have a right not only to keep the Sabbath, but to be *undisturbed* by others. The running of cars through villages, and by places of public worship, and often in times of service, is a gross violation of the rights of the citizens to the stillness and quiet of that day.

VI. The running of the cars on the Sabbath is wholly unnecessary. All the secular business which is useful or proper for men to perform, can be accomplished in six days. And there is no good reason why the cars should run on the Sabbath. On more than 700 miles of our railroads, they are confined to six days in the week. Many of them are among the greatest thoroughfares, on which the most business is done, and it is hardly necessary to add, are among the most profitable in the country. And on some, which have continued to desecrate the Sabbath, it manifestly would have been more profitable, in a pecuniary point of view, if they had not done it.

On one of the State roads in a neighboring State, they carried on the Sabbath, upon an average, 56 1-2 passengers during the season. To do this they employed sixty-eight men, fourteen horses, and fourteen steam engines, and at the same time they paid the State \$3613.75, being \$1477.00 more than the income; and when all the income would have been obtained during the week, had they not run on the Sabbath, and thus \$3613.75 saved to the State—a sum sufficient to pay the annual interest on \$72,000 of the State debt.

VII. By running the cars on the Sabbath, you tempt others to desecrate that day, and aid and abet them in doing it. This exerts a highly deleterious influence, especially upon the young, and in numerous ways is detrimental to all the great interests of our country.

You also deprive those whom you employ of the rest and the privileges of the holy Sabbath. You prevent their attendance on the preaching of the Gospel, and other means of grace which God has provided, and thus exert an influence which tends to prevent their preparation for heaven.

VIII. Increasing numbers, of all classes, who, in the light of principles and facts, examine this subject, are becoming increasingly desirous that the running of the cars on the Sabbath should cease. And we cannot but hope, that you, gentlemen, at no distant time, will come to the conclusion, that the highest interests of all will be promoted, by throwing the whole weight of your influence on the side of Sabbath observance, and that, by so doing, you may become eminently benefactors of our country and the world.

Do you say, "We are common carriers; and, as some men wish to travel on the Sabbath, we must run our cars to accommodate them?" Why must you run your cars to accommodate them? Do the laws of God, or the laws of the State, require it? No, they both forbid it. Why then must you do it?

Suppose the same men should wish to violate the laws, human and divine, in other ways; would you be obliged, because you are common carriers, to aid and abet them in doing it? Does the fact that men are placed in public stations, and are thus charged with special responsibilities, lay them under special obligations to exert the influence which gives them, not for the injury, but for the benefit of themselves and their children? "Train up a child," saith infinite wisdom, "in the way he should go, and when he is old he will not depart from it." In scarcely any thing is this more true or important, than with regard to the Christian Sabbath. The history of the last thirty years gives abundant evidence, that for parents to continue, by business, openly to desecrate the Sabbath, exerts a highly deleterious influence upon their children. Facts speak on this subject as with a voice of thunder, and echo the declaration, "Six days shalt thou labor and do all thy work; but remember the Sabbath day and keep it holy. In it thou shalt not do any

work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy cattle." Men who have continued openly to violate the Sabbath, by the prosecution of worldly business on that day, have in so many cases been visited in their persons, estates, or families, with calamities, that all benevolent minds must desire that none should follow their example, lest they should be partakers of their plagues.

On the other hand, those who, while diligent in business during the six days, have conscientiously and regularly kept the Sabbath, and gone with their children to the house of God, have in so many cases been visited with blessings, which have gone down to their children and children's children, that all benevolent minds must desire that such blessings may become universal.

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"GIVE ME THREE GRAINS OF CORN, MOTHER."

BY MRS. A. M. EDMOND.

[The above words were the last request of an Irish lad to his mother, as he was dying from starvation. She found three grains in the corner of his ragged jacket, and gave them to him. It was all she had; the whole family were perishing from starvation.]

Give me three grains of corn, mother,
Only three grains of corn;
I will keep the little I have
Till the coming of the morn;
I am dying of hunger and cold, mother,
Dying of hunger and cold,
And half the agony of such a death
My lips have never told.

It has galled like a wolf at my heart, mother,
A wolf that is fierce for blood,
And the living day, and the night beside,
Gnawing for lack of food.

I dreamed of bread, in my sleep, mother,
And the sight was heaven to see;
I woke with an eager famishing lip,
But you had no bread for me.

How could I look to you, mother,
How could I look to you,
For bread to give to your starving boy,
When you were starving too?

For I read the famine in your cheek,
And in your eye so wild,
And felt it in your bony hand,
As you laid it on your child.

The Queen has lands and gold, mother,
The Queen has lands and gold;
While you are forced to your empty breast
A skeleton babe to hold.

A babe that is dying of want, mother,
A babe that is dying of want,
And I am dying now,
With a ghastly look in its sunken eye,
And famine upon its brow.

What has poor Ireland done, mother,
That the world looks on and sees us starve,
Perishing one by one?
Do the men of England care not, mother,
The great men and the high,
For the suffering sons of Erin's Isle,
Whether they live or die?

There is many a brave heart here, mother,
Dying of want and cold,
While only across the channel, mother,
Are many that roll in gold.

There are rich and proud men there, mother,
With wondrous wealth to view,
And the bread they fling to the dogs to-night
Would give us life and you.

Come nearer to my side, mother,
Come nearer to my side,
And hold me fondly as you held
My father when he died.

Quick, for I cannot see you, mother,
My breath is almost gone,
Mother! dear mother! ere I die,
Give me three grains of corn.

SKETCHES OF OLD TIMES.

NO. I.

Puritanism in Connecticut—Saybrook Platform—Church and State.

Br. Stevens,—As I am a stranger to you and most of the readers of the Herald, I refer you to the sketch of my life recently published in the Christian Advocate and Journal, signed "J. Stocking on the banks of Jordan." Perhaps the wish of some of your readers that I should send you some sketches of *olden times*, may induce you to give them a place in your paper, rather than any merit in them. I venture to forward my first number. If this should be published, I will send you another.

Yours, in the bonds of the gospel,
JEREMIAH STOCKING.

My object, in this number, will be to point out the obstacles that opposed, half a century ago, the introduction of Methodism into my native State of Connecticut. The civil government of Connecticut, at first view, appeared to be the most democratic of any of the States of the Union; but its operations were the most aristocratic, as I shall attempt to show. It is well known that Connecticut was first settled by emigrants from Massachusetts, who were Puritans, afterwards called Congregationalists and Presbyterians. They claimed the New England, and my native State, Connecticut, was surveyed out into ecclesiastical societies, or parishes, and as fast as Yale and Cambridge could make ministers, each parish was furnished with one, who was settled for life. As soon as convenient, a convention of ministers was assembled at Saybrook, and thence appeared the famous book called the Saybrook Platform. This book was laid before the Legislature, and ratified, many of the clergy being members of that body.

The zealous exertions of the clergy to sustain their position, induced them to compile and publish the Assembly of Divines Catechism.—This little book contained the essence of the Saybrook Platform. Bibles were scarce and dear, but Catechisms plenty and cheap. But this was not all. Each clergyman was, by law, made possessor of a living, a settlement for life, but was supported by funds collected of all liable to taxation within the limits of his parish. Baptists, New Lights, and Quakers, were paid by tithes, held meeting houses, and made church expenses. The schools were under the tuition of Calvinists, and the scholars were taught the Assembly's Catechism. Under such circumstances, the most of the community, of course, were Calvinists, and much stress was laid on the study of things. The civil law went to strengthen the union of church and state, and to make our government oppressive. This state of things remained virtually the same until our new constitution was adopted. No wonder Connecticut was called the State of steady habits; no wonder Methodist preachers found opposition as intruders, in introducing doctrines and a system of operations so essentially different from the views and practice of the people of Connecticut. I have been convinced, for more than half a century, that nothing but the inspiration of the Holy Spirit could have induced men to attack the stronghold of church and state in so desperate a conflict as that which the Methodist preachers engaged, in the midst of strangers and bigots to the religion of their fathers. Thank God that times and things have changed for the better, and various

But to proceed. The brief and lively testimonies which followed, were enough, thought I, to stir the most obdurate heart. They were characterized by simplicity, life and power; a specimen of what class meetings always ought to be. Believing I was the last one in love resting upon the Sabbath, I was the last one in love resting upon the Sabbath. "Will you tell us the state of your mind?" I felt no fear or reluctance to tell the "little flock" just how it was, and had been with me, which was, in substance, that from time to time I had felt some desires for religion, and that those desires had as often worn away without obtaining it. I closed by expressing the hope, that the desires which had been awakened on that occasion, might not share a similar fate, but rather be so strengthened, as to result in permanent good to my soul. To my surprise and disappointment, the leader (if my memory serves me) did not give me one word of advice, but turned around and advanced towards the centre of the room; and while doing so, the little company sung with peculiar life and spirit,

"Shout, shout, we're gaining ground,
Glory! glory! glory!
Satan's kingdom shall come down,
Glory! glory! glory!
Glory! glory! glory!"

When they were giving utterance to the words, "Satan's kingdom shall come down," I felt a power like electricity go through my soul, which seemed to say that Satan's kingdom in my heart must now come down, and quick as thought, I was conscious of a decision to be from that moment the Lord's. This decision has been, in a greater or less degree, maintained for more than twenty years.

It has ever appeared to me since, that my decision at that time, was owing, instrumentally, to the faith of those dear brethren and sisters in my behalf. I never think of it, but with strong emotions of love and gratitude to God and to them. It has also led me to cherish the belief, that Christians are under the most sacred obligations to aid and assist, by their faith, the weak and wavering, and thereby lead them to acts of decision and Christian faithfulness. Did the church, as individuals, but use, as in my humble opinion they might, the power which the Lord has thus delegated to them, sinners would fall like Dagon before the ark of God, and the testimony of his people.

B. S.

For the Herald and Journal.

TO THE EDITOR OF ZION'S HERALD:—

Sir,—At the National Sabbath Convention in Baltimore, were upward of twelve hundred delegates, from eleven different States. John Quincy Adams presided, and Harmon Denny, late member of Congress from Pennsylvania, was Secretary. The following is their address to directors of railroads, who run their cars on the Sabbath day. As there are some such in Massachusetts, if you will publish the address in your widely extended paper, you may be instrumental in leading to the removal of what is felt, by increasing numbers, to be a gross invasion of the rights of the PEOPLE.

ADDRESS

OF THE NATIONAL SABBATH CONVENTION TO THE DIRECTORS OF RAILROADS.

Gentlemen,—The position which you occupy, gives you peculiar facilities for exerting great and extensive influence among men. All classes, and especially the young, must be deeply affected by the course which you take with regard to the running of cars on the Sabbath. It is on this account that we take the liberty to address you, and

work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy cattle." Men who have continued openly to violate the Sabbath, by the prosecution of worldly business on that day, have in so many cases been visited in their persons, estates, or families, with calamities, that all benevolent minds must desire that none should follow their example, lest they should be partakers of their plagues.

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THE LITTLE MATCH GIRL.

A CHRISTMAS STORY.

BY R. C. ANDERSON.

It was so terribly cold,—it snowed, and the evening began to be dark; it was also the last evening in the year,—New-Year's Eve. On this dark cold evening a poor little girl went into the street with bare head and naked feet. It is true she had shoes on when she went from home, but of what use were they? They were very large shoes, her mother had last worn them, they were so large; and the little one lost them in hurrying over the stairs as two carriages passed quickly by. One shoe was not to be found; and the other a boy ran away with, saying that he could use it for a cradle when he got children himself.

The little girl now went on her small naked feet, which were red and blue with cold. She carried a number of matches in an old apron, and held one bundle in her hand. No one bought of her the whole day—no one had given her a farthing. Poor thing! she was hungry and benumbed with cold, and looked so down! The snowflakes fell on her yellow hair, which curled so prettily round her neck, but she did not heed them.

The lights shone out from all the windows, and there was such a delicious smell of roast goose in the street! It was New Year's Eve, and she thought of that!

She sat down in a corner between two houses—the one stood a little more forward in the street than the other,—and drew her legs up under

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Satan's kingdom shall come down,
Glory! glory! glory!
Glory! glory! glory!"

When they were giving utterance to the words, "Satan's kingdom shall come down," I felt a power like electricity go through my soul, which seemed to say that Satan's kingdom in my heart must now come down, and quick as thought, I was conscious of a decision to be from that moment the Lord's. This decision has been, in a greater or less degree, maintained for more than twenty years.

It has ever appeared to me since, that my decision at that time, was owing, instrumentally, to the faith of those dear brethren and sisters in my behalf. I never think of it, but with strong emotions of love and gratitude to God and to them. It has also led me to cherish the belief, that Christians are under the most sacred obligations to aid and assist, by their faith, the weak and wavering, and thereby lead them to acts of decision and Christian faithfulness. Did the church, as individuals, but use, as in my humble opinion they might, the power which the Lord has thus delegated to them, sinners would fall like Dagon before the ark of God, and the testimony of his people.

B. S.

For the Herald and Journal.

TO THE EDITOR OF ZION'S HERALD:—

Sir,—At the National Sabbath Convention in Baltimore, were upward of twelve hundred delegates, from eleven different States. John Quincy Adams presided, and Harmon Denny, late member of Congress from Pennsylvania, was Secretary. The following is their address to directors of railroads, who run their cars on the Sabbath day. As there are some such in Massachusetts, if you will publish the address in your widely extended paper, you may be instrumental in leading to the removal of what is felt, by increasing numbers, to be a gross invasion of the rights of the PEOPLE.

ADDRESS

OF THE NATIONAL SABBATH CONVENTION TO THE DIRECTORS OF RAILROADS.

Gentlemen,—The position which you occupy, gives you peculiar facilities for exerting great and extensive influence among men. All classes, and especially the young, must be deeply affected by the course which you take with regard to the running of cars on the Sabbath. It is on this account that we take the liberty to address you, and

work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy cattle." Men who have continued openly to violate the Sabbath, by the prosecution of worldly business on that day, have in so many cases been visited in their persons, estates, or families, with calamities, that all benevolent minds must desire that none should follow their example, lest they should be partakers of their plagues.

On the other hand, those who, while diligent in business during the six days, have conscientiously and regularly kept the Sabbath, and gone with their children to the house of God, have in so many cases been visited with blessings, which have gone down to their children and children's children, that all benevolent minds must desire that such blessings may become universal.

NOT SORRY NOW.

Nearly twelve years have passed away, since my class leader, encouraging to private devotion, narrated an anecdote, which left a lasting impression upon a young convert's heart. It was of a frail female, whom consumption had marked for its victim. It was her custom to retire at stated seasons, every day, and pray in secret.—Nothing was suffered to divert her from this practice; and even when the weather had become cold and wintry, she was sedulously attentive to these devotions. Her careful mother kindly remonstrated with her upon the imprudence of this exposure; but when her child assured her how much comfort she derived from these exercises, and how they prepared her for death, which was approaching, she ceased her remonstrance.

Time rolled on. Her friends were collected around her bed, to see Merinda die. She had taken her leave of her relatives, and left her last legacy of precious counsel to her friends, and was gathering up her spirit to be gone. But then, when her friends expected to hear her voice no more, she beckoned to her mother to approach her bed, and reminding her of her kind remonstrances against praying in the cold room, exclaimed, with an eye fixed on Heaven, "Mother! I am not sorry now!"

No! precious child! In that cold room she was getting grace for her dying hour; and now who is at rest, far away in that bright world, where the pains of consumption, and the colds of winter, "are felt and feared no more." J. T. P.

TRIBUTE TO NEW ENGLAND.

Mr. Greeley, of the N. Y. Tribune, who has lately visited the metropolis of New-England, returns to his post and makes the following comments:—

"If there be any sincere friend of Temperance who still doubts the expediency of sustaining Moral Sanction by Legal, we wish he could spend a few days in Massachusetts with his eyes open. The Bay State was the first, we believe, to attempt the repression of the drunkard-manufacture by law; and through evil and good fortune, the attempt has been persevered in to this day. Her Governor, Lieutenant Governor, and most of her law-makers, are pledged champions of Total Abstinence; her laws condemn the Liquor traffic throughout her borders. And, though at first resisted and defied, they are now very generally enforced. There are probably few or no agricultural towns in which intoxicating liquors are openly sold; and there are townships of ten thousand inhabitants or over, half engaged in manufactures, wherein not a drop of ardent spirits can be obtained at any price. Even in Worcester, the largest inland town in New-England, not a drop is openly sold, though perhaps it may be secretly obtained at two or three places. Even in Boston, we did not see a decanter of strong drink in the course of extensive peregrinations. Of course liquor is sold there, and circulates freely in sly dens, gambling-houses, brothels, etc., but no man can honestly plead temptation in excuse for drinking there, for liquor openly solicits no man.

That this state of things is exceedingly favorable to temperance, no observing man can doubt. The contrast between the bloated and rum-buried faces exhibited by several in Congress, and the utter absence of such from the Massachusetts House, must strike the most casual observer.

New-England excels all the world beside in the proportion of her people who actually do something for a living, and falls proportionally short in the number of loafers and idlers. Men, women and children are all at work—nearly all producing or fabricating; very few helping others do nothing. There (and where else?) you may see the wives of merchants, lawyers, clergymen, bank cashiers, etc., doing all their own housework, including the care of the young children, and yet finding time to keep their minds as well cultivated, and their health in the average better, than that of women of their own class elsewhere. It will be difficult, by any perversity or caprice of policy, to break down a people at once so energetic and so temperate.

A CHAPTER ON MISTAKES.

1. Persons who write long articles for family newspapers make a great mistake, when they expect them to be generally read.

2. Writers who select subjects of controversy, are greatly mistaken if they suppose that a protracted discussion will interest a majority of readers.

3. Writers who extend obituary notices much over half a column, are greatly mistaken if they imagine that they secure the attention of one half the general readers.

4. Those who write only a few lines to indicate respect for the deceased, are greatly mistaken, if they suppose their brief notices will be overlooked.

5. Writers, of careless habits, are greatly mistaken if they suppose an Editor has nothing to do, but to correct their miserable punctuation and orthography, and remodel one half their clumsy sentences.

6. Writers of indolent habits are greatly mistaken if they think that printers can decipher scratches as readily as they can well-formed letters.

7. Writers of verses are greatly mistaken when they suppose that an editor will always think as highly of their production as they do themselves. His taste may be at fault.

8. A writer whose article may be declined is greatly mistaken when he charges the Editor with prejudice and partiality.

9. Any reader who may suppose we mean him in any one of the above paragraphs will be greatly mistaken, as we write not with individual reference.

10. Unless we are greatly mistaken, it will be well to stop at this point.—Methodist Prot.

HERALD AND JOURNAL.

WEDNESDAY, MARCH 10, 1847.

EARLY METHODIST CHURCHES.

FIRST M. E. CHURCH IN MASS.

Lee's visit to Lynn.—Mr. Benj. Johnson, Sen.—The first Methodist Church in Massachusetts formed—Remarkable incident—Erection of the Methodist Chapel in Massachusetts—Pastors—Statistics—Signal honors of Lynn.

The church in Lynn has the peculiar distinction of being the first Methodist Episcopal Society formed in Massachusetts—an honor which can never be forfeited. While dependent, and almost friendless, in Boston, in the winter of 1790, Lee received, as we have seen, a letter from Mr. Benjamin Johnson, Sen., of Lynn, inviting him to visit that town.

"It was on the 14th day of December, 1790," says one of his successors in Lynn, "that Lee came. He came not by steam, as he would have come fifty years afterwards, but the keen winter wind swept his path, as over those snowy plains he pursued his cold journey. There were few that knew of his coming, and when he arrived, and as he rode along the Common, it was as when any stranger comes. Here and there, perchance, an eye from the comfortable parlor might have fallen upon the chilly traveller, as he passed slowly by; but no one dreamed that he was looking upon the forerunner of Methodism—the pioneer of a new and powerful church, that was destined to spread itself as the fruitful vine. He passed by, that night, the very spot where we are now assembled; [the church at the Common] but he saw here no beautiful church, or waiting audience, or welcome coming. What might have been his thoughts, as he entered the village, most remain unknown to us. Yet who doubts that as that good man journeyed hither, he came praying? A pious stranger, in a strange land, come for no other purpose than to be a blessing to the people, did he not, as he passed along these streets, lift up the frequent prayer for the divine influence to accompany his visit? Was not that prayer a prayer of deep and solemn agony? Was it not breathed forth from the soul's depths, accompanied with strong crying and tears? That prayer was heard in heaven."

The itinerant stranger checked his horse in front of a spacious house at the corner of Essex and Market streets, not far from the present site of the Lynn Common Church. It was the habitation of Benjamin Johnson. He was received to it with warmth and hospitality. Mr. Johnson had heard the Methodist preachers in the South, some twenty years before, and believing that they were "men which showed the way of salvation," he welcomed them to the hospitalities of his house. His name stood at the head of the obituary Record of the Lynn church. He died in 1810, aged 69, but the descendants of his family have preserved the same familiar among the Methodists of Lynn.

The arrival of Mr. Lee was too late for an evening service, but the village was quite generally advertised, the next day, that he would preach, at night, in the house of his host. He had a large company present, to whom he declared that "God sent him to this town to the world to condemn the world; but that the world through him might be saved." "Bless the Lord!" he exclaimed, on retiring to rest that night, "bless the Lord, O my soul, for bringing me among this people."

A powerful impression was made by the first discourses of Mr. Lee. "Instead of finding every door and avenue closed against him," says one acquainted with the history of the church, "he was hailed with gladness and cordiality. There were those who received him as a messenger from heaven; and his words to them were the words of salvation. He compared the good people of Lynn to the noble Bereans, who were willing to search the Scriptures, to see whether these things were so." "As soon as we began to preach in Lynn," says Lee, "the word had a powerful effect on the hearers who flocked to hear it by hundreds."

On the 20th of February, 1791, he formed the first class, not only of Lynn, but of Massachusetts. It consisted of only eight persons; but in one week 21 more were added to the number, and on the 9th of the following May it amounted to 88; while, on the same day, more than 70 men took certificates of their attendance on and support of the Methodist ministry, in conformity with the regulations of the General Conference at that day. "Of the 29 members of the first class," says Lee, "some of them were truly engaged with the Lord, and much devoted to his service; while others were sincere seekers of salvation."

The first meetings of the new church were held in Mr. Johnson's house; but their augmented numbers soon required more room. They found it in a neighboring barn, deeming it not, in their necessity, unbefitting the humble followers of Him whose birthplace was a manger, and whose temple was the open field. Their subsequent pastor, from whom we have already quoted, eloquently remarks:

"The ground floor of this church was the humble plank of the barn throughout. The pews were the rough, unadorned boards, that were extended across that thoroughfare. The galleries were the lofts, or scaffolds, where hay was wont to lodge, but which had now disappeared, to make way for the crowds that had climbed up thither to listen to the words of salvation. Concerning the pulpit, I have thought it necessary to make but little inquiry. Doubtless, it was in keeping with the character of the building already named, corresponding well with the other features of the picture. Such was the chapel wherein was cradled the infant church, which has since grown up to so much vigor and ability. And if any one is inclined to despise such a beginning, let him first pause a moment and remember that in circumstances not entirely dissimilar, the great Head of the church began his glorious career on earth. A stable was the lodging place of the infant Savior, and a crib once cradled him who was Christ the Lord. Let him ask himself, too, whether he would not even now prefer a place of worship humble, with the presence of the Holy Spirit's influences, to the more splendid church, adorned with every ornament save the presence and glory of Immanuel."

"Such appeared to be the place where Jesse Lee, for several Sabbaths, preached the gospel in Lynn. It was a rude and homely abode, it is true; and no marvel if certain ones, as they passed it by on a Sabbath morning, thought, as they went, a glance of scorn upon that poor stable, and those who gathered there. But what of all that? It is sufficient to remember that the Lord Jesus smiled upon that assembly; that while many a more palatial church and congregation were without awakenings and conversions, here the spirit of God was applying his truth with power to many hearts. And some who seated themselves within that gloomy barn, to learn the way of life, have since ascended to unite with the congregation of the blessed. They began their devotion in a temple so mean, but they have gone to continue them for ever and ever in the glorious temple of heaven."

The Rev. Daniel Smith and Jesse Lee exercised their powerful ministry in this first Methodist Chapel was covered, and a rough under floor laid in it.

The roll of the first society in Massachusetts should have been preserved carefully, as a precious document of the church; but it is probably lost forever. Yet the names of the earliest class have been enshrined in the memory of the church. They were, Enoch Mudge, Sen., and his wife, Lydia Benj. Johnson, Sen., and his wife, Mary Lewis, Hannah Leigh, Ruth Johnson, and Deborah Mansfield, now widow Ramsdell. "These all remained steadfast in the faith, and all, except widow Ramsdell (who still lives) died in great peace."

There are a few venerable survivors of those early days, who joined the first band soon after its formation, and whose hearts, though beating feebly with age, are warm with the precious memory of their old and departed brethren. Their testimony is unimpaired in respect to the deep piety of the infant church. Its devotion, harmony, and zeal, rendered it congenial with the devout and missionary soul of Lee. It was his oasis in the desert, his head quarters, from which, during the remainder of his labors in New England, he ever and anon sallied forth, inspired by brotherly sympathy, and owned of God, to do battle for the truth, in harder fields.

Of the only remaining member of the first class, we have the following account, furnished by her present pastor:— "Widow Ramsdell, now aged 78 years and 9 months, retains

Rev. Charles Adams' Half-Century Sermon. A small story now occupies the angle of the street. Mr. Johnson's house is there, and, at present, the second house on Market street, beyond Essex street. The date of this record is 1819. We have failed to recover any earlier one. Rev. C. Adams' Sermon. Lee's Hist. of Methodism, p. 165. Lee's Hist. of Methodism, p. 165. Dr. Bangs says (Vol. 1, Ann. 1850) the number was 20. They continued, however, to be assessed, and were compelled to pay for the support of the Congregational clergy till they appeared to the law, in a suit for damages. The Rev. Enoch Mudge was one of their witnesses. "They recovered," he says, "but yet had to pay the costs for assessing and collecting the money." Letter from Rev. J. W. Merrill, pastor at Lynn.

her faculties in more than common vigor, and is joyfully awaiting her last change, in full hope of the glory of God. As she is the only survivor of the first class, and as she has been for more than fifty-seven years a consistent Christian, the following dream, which occurred some time before Mr. Lee visited Lynn, may be of some interest. I have no superstitious views of dreams; still, they often are curious, and sometimes useful. I took the substance of the following account from the lips of the aged lady.—When a young woman, before her marriage, she dreamed that she was in much mental distress, but could not comprehend its cause. A person appeared before her, and said, "Suppose you should die as you are, what would be the result of you?" She answered, she thought she should be lost. He inquired, "Why?" adding, "there is no necessity for it." He then said, "You must pray." She responded, "I never prayed in my life; I do not know how to pray."

"Kneel down," said he, "and say, Save, Lord, or I perish, I die, I sink into hell!" He added other sentiments, now forgotten. She awoke, but the impression of the dream followed her, until the coming of Mr. Lee. During the interval before his arrival, she was often much agitated and distressed. When Mr. Lee came to Lynn, her father attended his meetings with great satisfaction, but she declined to hear him, as the people had been imposed upon by a wandering preacher just before. When, however, Mr. Lee first preached at Graves' End, in the old Goodrich house, now standing on the turnpike, she consented to attend with her father. The house was so full that the people were forced to remain standing. The venerable lady describes the scene as impressing her mind with strong solemnity. Soon after she entered the house, Mr. Lee stepped to the place where he stood to preach, to which she could see him distinctly. As soon as she saw him, she exclaimed to herself, "I've seen that man before." During his discourse, he uttered many of the words spoken to her by the apparition, in her dream. These deepened her former serious impressions. The next time he preached in Graves' End he invited the people to remain after the discourse. This was in February, 1790. With seven others, she remained. Mr. Lee called this a class-meeting. When he spoke to her, he remarked that she appeared very wretched, and he could tell her what alone would comfort her. He then directed her to pray. She said, "I do not know how to pray." "Kneel down," said he, "and say, Save, Lord, or I perish, I die, I sink into hell." Henceforward she attended his meetings. Sometimes she supposed that she had received a change of heart; but often doubted. In the June following, during a terrible thunder storm, she fell upon her knees in prayer, as directed by Mr. Lee. There an application of these words, as by an audible voice, was made to her soul:

"Peace, troubled soul, thou needest not fear, Thy great Provider will be near!" &c.

This hymn gave her unshakeable satisfaction, and the evidence of the divine favor was so clear as to leave no shadow of doubt on her mind. Since that time she has been a happy Christian, and her evening prayer has been unbroken. It was called, and she is now happily enlightened and beautified by a good hope of heaven."

The little flock were permitted a few times to hear their new preacher in the parish chapel. On a Sabbath some weeks subsequent to the formation of the class, he says, that after "a weeping and solemn time," at Mr. Johnson's, where he had preached twice and "met the women's class," I preached at night in the meeting-house, from Isaiah 45:7. I had a very full house, and spoke with a great deal of freedom. I had many to hear me that seldom come to our meetings. Yesterday I was denied the use of a pulpit in which I had formerly preached, and to-day I have obtained liberty to preach in one where I have never preached before. So it is; I pass through good and evil report; I have prospered enough to keep my spirits from sinking and adversity sufficient to keep me from being exalted above measure."

His success soon excited the fears of those who had control of the town chapel, and it became necessary for the young church to provide a sanctuary for themselves. They "had a mind to work," the projected building was thrown up with a despatch which has seldom been equalled. It was dedicated, amidst the rejoicings of the society, in twelve days after its foundation was laid. "They began," says Lee, "on the 14th of June, raised it on the 21st, and dedicated it on the 26th, 1791." The site of this edifice was near the one on which now stands the spacious temple that succeeded it.—The building itself has been moved to the southern part of the village, where it is used as a public school house. It is a venerable, though unostentatious monument to the eyes of every Methodist who visits that beautiful town.

Lee, in speaking of the erection of this chapel, says, that "from that time religion continued to prosper in Lynn for many months without any declension," and that in the course of the year there was an "awakening among the people in different places not far from Lynn." The number of members reported at the Conference the next year was not less than 118, and the ensuing year it rose to 166. The numerical prosperity of the church was, however, destined to undergo many vicissitudes. In 1794 it began to decline, and gradually decreased to 122 the number returned in 1801. The next year it ended with 121, and with the exception of a single year, continued to advance till 1811, when it reached 287. In 1821 it amounted to 400. Since then it has passed through various changes, but with a healthy average growth. The little band of eight members which Lee organized has enlarged to nearly eight hundred in the village of Lynn itself, and if we include the two other societies of the same town, which have sprung from it, the aggregate, at the last return, (1846) was more than 1,600. What hath God wrought? Many, also, have gone from these churches militant to the church triumphant. The great Ashbur died eight years ago, he said, "He will make a fine stand, and from this central point, from Lynn, shall the light of Methodism radiate through the State."

Lynn has been served in the ministry by some of the most honored men in our history. Lee, Bonsel, Daniel Smith, Bloodgood, Pickering, Broadhead, Wells, Jane, Webb, Kent, South, Hedding, Sims, Mudge, Kille, among the fathers of our ministry, and a host of others, their immediate or their successors, men "mighty in the Scriptures" and "abundant in labors."

Four branches have sprung from the parent church at the Common, and are now distinct societies, in different parts of the town, viz: the church at Wood End, where a chapel was built in 1811, and has lately been thoroughly renovated; the church in Saugus, which opened its chapel in 1827; South Street Church, whose chapel was erected in 1830, and the society in Danvers, detached from the parent church in 1840. The membership reported in these societies, for 1846, was as follows: Lynn Common, 285; Lynn Wood End, 206; Lynn South Street, 169; Saugus, 150; Danvers, 100; affording an aggregate of 1020.

No less than 21 travelling and local preachers have been raised up in the Methodist Episcopal Church of Lynn, and among them the first native Methodist preacher of New England, who, more than half a century ago, was sent forth by the struggling band to proclaim the "joyful sound" through the land, but has now returned to his sanctuary to die amidst its hallowed memories.

The Methodists of Lynn established the Sabbath School institution for their children as early as 1816, and organized in 1818 the first Missionary Society formed in the Methodist Episcopal Church. Five signal honors belong to the church at Lynn. It was the first Methodist Society organized in Massachusetts; it erected the first Methodist Chapel in the State; it was the seat of the first Methodist Conference held in New England; it raised up the first native Methodist preacher of New England; and it organized the first Methodist Missionary Society in the United States. Hitherto, under the prudent and devoted care of its aged members, it has well maintained its bright distinctions. May their children never tarnish these gems of honor that befit their altar.

Mem. chap. 25. Hist. of Methodism, Anno 1790. Ibid. Journal, Anno 1791. Lee's Memoirs, Chap. xli. His name does not appear in the Minutes for New England. Rev. Mr. Adams' Sermon. Rev. Mr. Adams' Semi-Centenary Sermon. Our General Missionary Society was not formed till 1819.

SUNDAY SCHOOL ADVOCATE. NEW HALF VOLUME—STEREOGRAPHIC MAPS. The current half volume of the Sunday School Advocate, will close with the second number in March, soon to be issued. According to our well known regulations, all subscriptions terminating with the half volume, require to be renewed immediately, in order to prevent discontinuance.

We hope our friends in all parts of the country will now rally stronger than ever, in behalf of this increasingly useful paper. To dwell upon its merits and claims, after the success thus met with during the past two years, cannot be necessary. It has been demonstrated in various ways, and on the best authority, that its value to a child, or a family, many

times exceeds the cost of obtaining it. Indeed, it is now considered indispensable in thousands of the best families of our land.

We have the pleasure to announce, that the next volume will be enriched by a series of maps designed to give a correct and systematic view of that important subject, Scripture Geography.

By means of an art, newly invented in our office, denominated Stereography, we shall be able to furnish our patrons with what has long been the subject of intense desire among the friends of Sunday schools, a collection of plain, outline maps, adapted to the study and comprehension of pupils of every grade. What renders this circumstance most interesting, is the fact, that these maps, accompanied by full explanations and descriptions, are to be furnished in the pages of the Sunday School Advocate, without additional cost to the subscribers. This consideration alone, ought to secure many thousands of new subscribers. Our friends will please bear in mind, that ADVANCE PAYMENTS are necessary, in all cases.

In order that there may be no delay in sending out the first April number, we ought to receive orders by the 25th of March.

G. LANE & C. B. TIPPETT, Publishers. New York, March 2.

THE BIBLICAL INSTITUTE.

We have already made known the proceedings of the Trustees of this institution at the meeting lately held in Boston. They did not finish all their important business at that time, but referred much of it to the Prudential Committee, who met at Concord last Wednesday. The Committee were hospitably entertained at the homes of liberal citizens.

They adopted a series of Regulations for the internal government of the School, which we give elsewhere, and which, together with the Constitution and By-Laws published last week, complete the organization of the institution, except so far as the act of incorporation is concerned. The people of Concord will see that the latter be duly procured.

All these Rules and Regulations take effect only on and after the completion of the Seminary building, which will probably be entered in September next; until that time, students will be received by the Faculty without the preliminaries required in the By-Laws.

The Committee spent much time in considering the plan of the building, and think the one adopted will be highly adapted to their wants. The wealthy and liberal gentlemen who made the offer of the edifice will immediately proceed to carry it into execution.

Dr. Prescott, Prof. Dempster, and Rev. E. Smith were appointed by the Committee to superintend, on their part, the execution of the alterations. The Faculty, Dr. Prescott, and Rev. Messrs. E. Peaseley, E. Smith, and J. Perkins, were appointed to procure the Act of Incorporation.

The School will commence on the first Thursday in April, in a convenient building, provided by the citizens of Concord.

The Faculty as now appointed is composed as follows:—BISHOP HEDDING, President; Rev. Messrs. JOHN DEMPSTER, OSMON C. BAKER, and CHARLES ADAMS, Professors; Rev. David Parker, Lecturer on Pastoral Theology; Rev. Miner Raymond, do. on Church Policy; Rev. Henry W. Adams, do. on Sacred Literature; Rev. Dr. Rawson and Dr. Prescott, do. on the Natural Sciences, in connection with Natural Theology; and Rev. A. Stevens, do. on Sacred Eloquence.

Two of the Professors will enter upon their duties next month, and the third as soon as the number of students render his services necessary.

The Lecturers will deliver periodical courses on their respective subjects, and thus aid the Faculty.

Bishop Hedding cannot immediately have much practical connection with the Institution, but it will be subject to such periodical supervision from him as will guarantee to the church its integrity to Methodism. We hope he may be able hereafter to locate his residence on the spot.

In fine, our long desired School of the Prophets has at last become a reality, with most encouraging prospects, having as central a location, considering its accessibility, as New England affords—a noble site and spacious building, without expense to the church—an able faculty and steadfast friends. A measure proposed by Mr. Wesley in his very first Conference, and most advantageously enjoyed now by the English Methodists, is at last achieved by New England. Where now is the true-hearted Methodist among us who will lift a hand to mar these prospects for the sake of personal predilections or local interests? If such an one can be found, may God be merciful to him, for grave will be his future account with the church. Friends of the Institution, remember it daily at the throne of grace; opponents of it, if any there yet be, give it the opportunity of a fair experiment; young brethren preparing for the ministry, hasten to Concord; good men, and God's good spirit, we trust, will meet you there.

REPORT OF SUNDAY SCHOOL UNION. Owing to the illness of the Corresponding Secretary, and other circumstances, it was impossible to issue this document so early as was at first contemplated, and announced in the Sunday School Advocate; but being now in readiness, it will be extensively sent out in the course of a few days to all our preachers where address is known, and also to many other friends of Sunday Schools.

Persons who may by accident be overlooked, or who may desire to receive copies for use, can be accommodated by sending their address, free of postage, to Lane & Tippett, New York, or G. C. Rand, Boston.

As this Report is sent out gratuitously, at a considerable expense to the Union, it is hoped that all who receive it will not only read it themselves, but loan it to others who may read it with profit to themselves and the cause of Sunday Schools.

We learn that an arrangement has been made with Brother G. C. Rand, the agent of the S. S. Advocate for New England, to send out his packages and otherwise, a complete supply of the above named report to our New England preachers and Sabbath Schools.

In the course of two weeks from the present time, our friends may expect to receive their copies.

THE RIGHT WAY TO STOP A PAPER.

Sir,—As my subscription year has now closed for the Herald and Journal, will you please stop my paper? not for any lack of interest in it, but for lack of means to pay for it. It is now some fourteen years since I commenced receiving its weekly visits. I shall very much miss my old friend, but justice to myself and you, demand the sacrifice.

This is the right spirit. It comes, too, not after several numbers beyond the period subscribed for have been received, but sufficiently before hand.

Poor Novus' letter on the word Messiah, shall appear next week.

REGULATIONS OF THE INSTITUTE.

The following regulations were adopted at the late meeting of the Prudential Committee, for the internal government of the Biblical Institute.

1. The hour of rising shall be 4 o'clock, A. M., throughout the year.

2. All lights must be extinguished by 10 o'clock, P. M.

N. B. The two preceding rules can be suspended in cases of ill health, at the discretion of the Faculty.

3. Devotions (including a sermon, usually from one of the students) shall be continued from 5 o'clock, A. M., to 6 o'clock, A. M., each day, in the chapel or hall.

4. The hours of meals shall be—

5. Class meetings shall be held weekly.

6. The missionary concert shall be faithfully observed.

7. The Sabbath labors of the students shall be subject to the direction of the Faculty.

8. It is expected of the students, that they will be submissive, with filial respect, to the counsels of the Faculty, in all matters pertaining to their decorum and studies.

BICKERSTETH'S OPINION OF THE ALLIANCE.

The Rev. Edward Bickersteth, one of the most pious, esteemed, and useful clergymen of the Church of England, has in press a pamphlet entitled, "A Brief practical view of the Evangelical Alliance, in regard to its character, principles, objects, organization, and Christian spirit." In the preface he says:—

"Having felt it to be a clear duty to God, my Savior, to take an active part in the formation of the Evangelical Alliance, I owe it to my brethren in my own church, as well as to my fellow Christians at large, to give them my reasons for this in the following 'Brief Practical View' of that Alliance. I can truly say, after all that I have seen and known of it, I have never joined any work of love which my judgment and conscience more entirely approved, nor in which I enjoyed more comfort of love, and more fellowship of spirit with my fellow Christians, nor which I had good reason to hope would be a larger blessing to the church of which I am a member and a minister."

Speaking of the object and character of the Alliance, he remarks:—

"The object of the Evangelical Alliance is not a political, contentious party, or merely external. We have disclaimed such pretensions. Its design is of a spiritual character. It seeks to promote the growth and manifestation of the union of true Christians, already united in heart, through the teaching of an almighty and all-pervading Spirit, the Divine teacher of the church; but whose union with each other is hindered or obscured by the actual state of the churches of Christ."

"We do not expect that in human societies on earth, believers can be wholly separated from unbelievers; but we venture to hope that the simple and spiritual character of the Alliance will afford some advantages for gathering from the various communions of the church of Christ, those whose hearts are especially alive to spiritual objects, and for giving them more knowledge of each other, and more love to each other, and so accomplishing closer union and more abundant Christian fellowship with each other."

"In pursuing our object, we do not aim so much at diminishing our view of the important things in which we differ, desirable as this may be in some cases; we seek rather to quicken and enlarge our sense of the immeasurable importance of those great things wherein we agree. When these are once seen in their true light, as of supreme moment, we trust that it will increase our wisdom for seeing the truth in all other things. In the meanwhile, we feel assured that this Alliance will furnish a great help to kindle our love, heal our stripes, abate our jealousies, remove our offences, and thus prepare the way for a gracious outpouring of the Spirit of God on us all."

REV. GEORGE PICKERING. Any person who may have treasured up anecdotes, facts or incidents, of this servant of the church, whether relating to his labors as a missionary, Presiding Elder, or pastor, or who may have letters by him written, are respectfully requested to forward such to the address of the subscriber, Waltham, Mass.

This notice applies especially to his early appointments, extensive revivals in which he was engaged, assistance he rendered feeble churches, with such incidents as may be communicative from the scenes of labor. I would most earnestly request any of our preachers who are stationed where he has formerly labored, to interest themselves to communicate such facts as may be learned from older members of their charge; no matter how brief or rough the draft, just send facts, and they will always be acceptable. They can be sent free of expense to Waltham; and any papers which are requested, will be returned, also, free of expense, to the persons sending.

G. W. FROST. Waltham, Mass., Feb., 1847.

TRACTS AND VOLUMES IN MEXICO.

The chaplains informed me, says Mr. Packard, the American Tract Society's agent in New Orleans, that when it became known among the soldiers that they had books and tracts for circulation, the applications for something good to read were numerous. Rev. Mr. B., chaplain, who was with our army at Monterey, and closed the eyes of many dying soldiers, found interest and encouragement in distributing our publications in the hospitals. Those in Spanish were eagerly sought for by the Mexicans. Many kissed his hand in token of gratitude for the gift of a small book, and some afterwards brought presents. He carried fifty gospels in Spanish from the Bible Society, which he gave to such only as would make the best use of them. He could have sold them at a dollar each. I have also heard from some Spanish publications sent to Tampico, which were read with interest by the Mexicans.

CHARLESTOWN, MASS.—Rev. G. W. Frost writes, Feb. 26.—The Lord has been gracious of late in this place. Some merry drops have fallen on our spiritual Zion. Many of the church have been greatly blessed and strengthened. We have had meetings for some weeks every evening. Some eight or ten have experienced religion, and many backsliders have been reclaimed. The work has been gradual, but I think the effect will be lasting on many minds. Our cry still is, "Lord, revive thy work."

Rev. Bryan Morse has been laboring very successfully and usefully with us, for some weeks past. He is a faithful servant in the cause of his Master, and is not only successful, but generally acceptable as a minister of Christ. The Lord spare the old veterans of the cross, who have received so many honorable scars in the Christian warfare. Brethren, pray for us.

WORCESTER, VT.—Rev. J. W. Gurnsey writes, Feb. 27.—I write, at the request of my father, now laboring in Worcester, Vermont, to say that the Lord is with that people. Lukewarm professors have been quickened, backsliders restored, and between twenty-five and thirty persons, most of them youths of the Sabbath School, give good evidence of conversion. These, I believe, are the first fruits of Methodism in the town. Arrangements have been made for erecting a place of worship, and three-fourths of the stock have been taken up.

WILMOT PROVISO. It will be seen in our Congress notes, that this important measure has failed. Sad indication! But let us not be discouraged. The right must yet prevail, and it is the order of Providence that it should be fitted for its triumph by previous difficulties, if not reverses. Let the friends of the slave keep on the armor, and press onward; a better day is coming. The majority against the proviso was ten—five of them were from free States! Shame on the spirit of the North!

INQUIRIES.

BIBLICAL INSTITUTE.

Br. Stevens.—The movements in regard to the theological institute, have been watched by a number of young brethren with some interest. There are young men that would like to avail themselves of the benefits of that institution, but they have not much time or money to spare; now that it is located, the following information is desired:—

1st. Will it benefit those that cannot spend more than three or six months time enough to make it an object to go?

2d. Will there be an opportunity to follow English studies, either publicly or privately, and at the same time have the benefits of theological instruction?

3d. How far must the individual be advanced in English studies, or is there any condition on that point?

Kittery, March 2. W. R.

We answer, that though definite periods of study will be aimed at in the institution, yet, as in all our academies, young men will be admitted, at present, for such times as they can spend; and we have no hesitancy in saying, that it is desirable to go for the above mentioned periods. 2. It is ordained by the by-laws, that the institution shall be adapted to the actual necessities of the young men. It is to be a thoroughly practical affair,—varying in this respect as the wants of the church vary,—no particular standard of preparatory training has therefore been determined on. We hope brother R. will get ready, and be at Concord on the first Thursday of April, when it opens, and that our young candidates for the ministry will immediately commence their march thither, from all parts of New England, and from out of it, too, if they please. Able and laborious teachers are provided; no expense will be charged for tuition; and board, if we have learned aright, can be had as cheap as at any of our academies. Away to the School of the Prophets, then, young brethren, and then away to proclaim the "joyful sound" through the world.

The Churches.

REVIVAL IN CHATHAM.

Brother Stevens.—A glorious reformation is in progress at Chatham, Cape Cod. It was my privilege to spend a few days there about two weeks since; and could I have described what I there witnessed and felt, I should before this have treated your readers to an account of the most glorious work of grace I ever witnessed in any place, not excepting Eastham camp-ground. Hundreds were seeking their soul's salvation; and best of all, many of all classes, from the weather-beaten, gray-haired sea captain, down to the little girls of seven or eight years, were daily seeking Jesus. I heard from them last Friday, that the good work continues. Br. E. D. Trakey has been the honored agent in this great and good work; but it is not confined to his charge, as both the Congregational and Baptist churches are sharing in the same.

J. B. H. Boston, March 1.

EAST BOSTON.—J. Whitman, Jr., writes, March 4: You are at liberty to say to the readers of your valuable paper, that God is gloriously reviving his work in East Boston. Since Conference, not less than seventy have professed saving faith in Jesus Christ; between 50 and 60 of whom have been converted within the last six weeks. The conversions have been remarkably clear, and nearly every one has promptly declared to the public congregation what the Lord has done for them. They have rendered great assistance to the church, by whose constant and untiring labors, the work, with the blessing of God, has been carried on. The work still goes on; our meeting last evening was as solemn and interesting as any we have held. Thirteen presented themselves for the prayers of the church, and some were clearly converted. The church is much quickened; our congregations large and solemn; our new house for worship is rapidly progressing, and we hope soon to dedicate it amid the shouts of young converts, and a sanctified church. Glory to God for salvation! and let all the people say, Amen!

P. S. There is a good work going on in the Baptist church; the particulars and extent of it I know not, but many souls have been converted.

OXFORD.—Rev. Amos Walton writes, March 1:—My spirit has rejoiced, in reading recently what God is doing for his people in New England and other parts of our country. And as my heart has been gladdened, I would gladden the hearts of others, by telling them that God is pouring out his spirit in Oxford. Not a month has passed since Conference, but one or more have been blessed by finding the pearl of great price. I have received over forty on probation, and among them one in the morning of life; all the rest are adults, and many of them the heads of families. Many more are inquiring for the Lord, and our prospects are brightening daily. A number have sought and found a full as well as a free salvation, and others are panting for full redemption. Our congregation is increasing, and the Sabbath school has increased about one-third in number, and a number of the children are seeking Jesus. I never have felt more like keeping all on the altar of sacrifice than I now do; and my prayer is, "Lord, convert the world, and reign over all victorious." To God be all the glory. Amen.

THE ANNIVERSARY MEETINGS. Of the Boston Young Men's Methodist Missionary Society, will be held as follows:—

Bromfield Street in the afternoon, and Russell Street in the evening of Sabbath, March 14th.

Richmond Street in the afternoon, and Bennett Street in the evening of Sabbath, March 21st.

Canton Street evening of Sabbath, March 28th.

The speakers will be announced in due time.

F. RAND, } Committee
J. A. TOLMAN, }
J. P. MARTIN, } Arrangements.

SOCIAL TEA MEETING.—The ladies of North Russell Street Society, will hold a social tea meeting at their church, on Wednesday evening of next week. Doors open at half-past 6 o'clock. Tickets 50 cents, to be had of Waite, Peirce & Co., 1 Cornhill, and of Adams & Merrill, 50 Cambridge Street. We understand that all the former pastors of the church have been invited to be present, and an agreeable and profitable occasion is anticipated. The object of the meeting is to raise funds for furnishing the new house.

AN END TO SLAVERY IN PENNSYLVANIA.—The House of Representatives of Pennsylvania, have passed an act routing out the remains of slavery in that State, and placing it on the same footing with Massachusetts, prohibiting aid for the return of fugitives.

REV. EZEKIEL COOPER'S WILL.

Last week we recorded the decease of this veteran Methodist preacher. We learn from the Philadelphia Ledger, that

Particular directions are given as to the quality and description of the Bibles, and the inscription to be put upon them by the executors. He directs them to be as nearly like these given by Bishop Abury, in his will, to persons named after him, as may be. After specific devices of personal property to various persons, the residue of his property is directed to be divided between his nephews and his nieces, and their children. The Rev. Jas. Smith, Peter L. Cooper, and Ignatius T. Cooper, of Kent County, Delaware, are nominated executors. It is supposed that the value of his estates is from \$40,000 to \$50,000.

FLORIAN'S PROGRESS.—The American Tract Society has circulated, within a few years, more than 100,000 copies; and having nearly worn out a set of stereotype plates, has recast it in large and beautiful type, with elegant engravings, still keeping the price within the means of all.

The Rev. J. L. Lenhart, of the Methodist Episcopal Church, in Paterson, N. J., has been appointed by the President a chaplain in the U. S. navy.

FIRST DAY.—The Governor, with the advice and consent of the Council, has appointed Thursday, the 8th day of April next, to be observed as a day of public fasting, humiliation and prayer, in the Commonwealth of Massachusetts.

We are much obliged to Br. Husted, of Stratford, for his letter.

Editor's Table.
The Scripture Reader's Guide, is an excellent little volume, by Caroline Fry. It has passed through thirteen English editions. It is a dissertation on the best mode of reading the different portions of the sacred volume. Waite, Peirce & Co., 1 Cornhill.

WATKINS' PRIMER.—The American Tract Society has received *Watkins' Exposition of the Apocalypse; The Frede Friend; by Mrs. Phelps; Scenes in Nature.*

THE WITNESS OF THE SPIRIT, is the title of an excellent volume of this great doctrine, by Rev. Daniel Watson, a distinguished Wesleyan preacher. Our Book Concern has republished it in neat and substantial style. Our preachers will find in this volume ample materials for sermons on this vital truth. Waite, Peirce & Co., 1 Cornhill.

GATHERED FLOWERS is the title of a very interesting little volume by Rev. Octavius Winslow. It is a brief memoir of two "young believers"—a good illustration of juvenile piety. New England S. Association, 79 Cornhill.

HISTORY OF THE WORLD.—This is a most valuable volume—a truly philosophical and Christian outline of the history of our race. It is a reprint from the edition of the London Tract Society—a sufficient guarantee of its excellence. We rejoice to see our Book Concern so industrious in the republication of such able works. Waite, Peirce & Co., 1 Cornhill.

THE LIVING AGE presents, in its last number, a most attractive list of articles—several of much importance on the subject of slavery. It is, unquestionably, the most interesting periodical published in the nation—the very article for professional and literary men especially. Boston, Little & Payson.

PRESIDING ELDERSHIP.

Be Stevens—Your editorial, in a late Herald, on the Presiding Eldership, was prime as to character, and appropriate as to time. There was one point, however, which you omitted to notice, that to my mind is important. I allude to the origin of the Presiding Eldership. This origin is twofold. First, the appointment of improper men to the office; and secondly, the improper agitation of the Presiding Eldership in the societies, by the preachers. It is too much to expect that the former can always be avoided, as it is impossible that the Bishops should perfectly know the men proposed for the station. It is, therefore, no part of my object to cast blame upon the Bishops. But my design is, to show that the people would be satisfied, if they were well and properly served by the office, and if the agitation of the Presiding Eldership was to produce dissatisfaction with the office. To illustrate this, I will present a single case. Some years ago, it became notorious that the people of a certain district were dissatisfied with their Presiding Elder, and it was generally supposed abroad that it was attributable to radicalism among the people. The old Presiding Elder left the district, and a new one succeeded him. The new one was informed of the matter, and he was informed that several of the societies had combined to contribute no more towards the support of a Presiding Elder. He attended to his duties, never alluding to what he had heard, and seldom saying anything about his own support. His four years passed away, the dissatisfied societies paid him their appointment to the last year, without a word of complaint, and all appeared to be satisfied with the office of Presiding Elder.

Let the districts be supplied with men of energy and sound judgment, doing what belongs to the office, and the people will be satisfied. The preachers never disturb the Presiding Elder question among the people, till they understand it, and know whereof they assert, and all will move on harmoniously and successfully, with the office just as it is.

A MEMBER OF A CONFERENCE.

COMMITTEE OF EXAMINATION.

I have not supposed that the fact of my name standing first on the committee of examination, in the first year, imposed any other duty on me, than that of consulting with the brethren associated with me, in reference to the New England Conference. This duty, I still recall, that the brother whose name stood last year where mine does this, called the whole committee together, for the purpose of ascertaining that each member his part. Now it strikes me, that if each brother whose name stands at the head of those who are to be examined, will make the necessary arrangements with his associates, it will supersede the necessity of a general meeting. Furthermore, it would be very inconvenient for all the members of the Conference to meet in one place, as they are extensively scattering over the Conference.

P. CRANDALL.

PREACHERS' AID SOCIETY.

I have to acknowledge an error in publishing that February was designated as the month for taking collections for this society. I thought it was May, but I find that March is the month appointed by the New England Conference. This I will, I trust, be forgiven. Indeed, I am hardly sorry that the money was much needed. Possibly I might have had no apology for it, but for the sake of correcting the attention of such as have not taken their collections.

Let us, dear brethren, both ministers and private members, remember the interest of this society. Many of those who have been pioneers in our ministerial service are in feeble health and indigent circumstances. They have spent the strength of their lives to save souls and advance the cause of Methodism; and it might almost be said that they have done it without money and without price. It can, with propriety be said that their income has yielded but a scanty support, not allowing them to provide like other men for the future. Now that they are prostrated, our duty is obvious. We owe it to them, to ourselves, and to God, to provide for them—and to provide more bountifully than we have ever yet done. It has always been painful to the Conference Committee, and to the managers of the Aid Society, to distribute so scanty aid to those who have been so long and so faithfully engaged in the cause. What could they do now? You say, call for more money. Well, we do. Let us have it, and we will strengthen the feeble hand, and make glad the fainting heart. I may, most deliberately, shame on the Methodist who excludes from his sympathies and benevolence, the men in need, who have labored for the salvation of his soul! Amen.

The notice of this collection is by order of Conference; the remarks, especially the last one, are on my own responsibility.

D. S. KIRK.

Religious Summary.

Progress of the Gospel in France.—The religious movement in France, to which the attention of Christians has been again and again directed in this country, is advancing with extraordinary rapidity. Thousands of Roman Catholics are calling with the utmost eagerness for Protestant evangelists to come and instruct them. There are large districts of the country where faithful Protestant preachers are received by almost every individual with eagerness and delight. The influence of the priests in the departments is rapidly departing, and the strongholds of Popery are rapidly falling before the redoubtable might of the word of God. The three departments in which perhaps the most remarkable religious awakenings have taken place, are those of La Charente Inferieure, L'Yonne, and La Haute Vienne—and all of which are occupied by the laborers of the Evangelical Alliance.

China.—A missionary writing from Shanghai, says—"China is open to us; its population is generally friendly; its rulers are fast becoming tolerant; its superstitions are nowhere strongly entrenched in the native mind; its social institutions present no insuperable barriers to our progress. Worship paid to ancestors is our rock of future difficulty; atheism is our principal foe; and the lack of laborers our constant sorrow." O for a missionary spirit which will provide the men and the means to go up and occupy these white harvest fields.

The Missionary ship "John Wesley."—The Wesleyan Missionary Society for January give an account of the sailing of the new missionary ship, for Siney, which port it is expected she will reach in a voyage of four months. The vessel has been built with particular reference to the missionary service, is about 300 tons burden, and fitted up with judicious arrangements for the comfortable accommodation of as many passengers as she will likely be called to carry. She sails with a full cargo, of which a large proportion is paper, to be used in the printing of translations of the Scriptures and elementary books, in the dialects of New Zealand and the Polynesian Islands where the society's missions are established. A full supply of school-books and school-apparatus is also included. A ton and a half of presents for the missions have been furnished by the commendable zeal and liberality of the friends of these missions. The crew, fifteen in number, are chiefly pious men, Methodists; and the Captain is master of the difficult navigation of the Friendly Islands. The John Wesley takes on a mission-party of some twelve or fifteen persons, exclusive of children and attendants.

Dr. Bethune.—It is stated that Dr. Bethune has been offered by the President the appointment of Chaplain, and Professor of Geography, History and Ethics, at West Point Military Academy. The offer, it is added, has been declined in the most respectful manner.

Smithsonian Institute.—"The Regents of the Smithsonian Institute," says the Washington correspondent of the Baltimore American, "have agreed that the plan of architecture shall be of the Lombard Norman style. The plan will give general satisfaction, I think. The Regents were limited to \$240,000 for buildings, and the plan selected will probably cost \$200,000. The more gorgeous plans could not be selected, even if it had been desirable, on account of the limits and the expenditure of money. There will be three floors in the plan selected—the one a basement—the second for the Library and Lecture-rooms—and the third for the Museum, in which will be deposited the effects of the liberal donor and all curiosities which may become a part of the Cabinet. The expenditure for the Library will be one half the income after the ordinary expenditures are made, and the other half will be expended in promoting the great object of philosophical improvement. The plan of building by the distinguished architects will be published, and will make a very valuable volume on Architecture."

Science and the Arts.

Parliamentary Machine.—The Trenton Daily News of Saturday has a description of a machine invented by Francis Karl Guffy, a convert for house building in New Jersey State. The purpose of the machine is to take the place of men and horses in legislative bodies. Members vote by pulling a knob connected with the machine which two are attached to the desks—one for the Yea, one for the Nays. The clerk then turns a small crank, and certain figures appear to him by which each man's vote is reported, all in the space of a single minute, with perfect accuracy. There is said to be no possibility of its getting out of order in a million times working.

The New Planet.—By the last steamer we learn that the planet recently discovered by Challis and Galle, in the constellation of Andromeda and Le Verrier, is called *Neptunus*, with the Trident for its symbol. The English papers announce, as the result of late observations and discoveries, that this planet is continually approaching the earth. When first discovered, it was with difficulty seen with the most powerful telescopes; but it is now nearly visible to the naked eye. It is said to travel at the rate of a million and a half miles in twenty-four hours, and it is believed by some to partake of the nature of a comet; some philosophers ascribed serious results from its approach, and the most learned professors in England and France are anxiously endeavoring to solve the mysterious problem.

American Railroad Iron.—The first bar of railroad iron was made in 1844, and there are now sixteen or eighteen foundries at which it is made, and these make over one hundred and twenty thousand tons per annum. This amount is sufficient to lay four miles of railroad per day, or twelve hundred miles per year. The progress of this manufacture, in the short space of two years, in this country, is remarkable, and is a strong manifestation of American enterprise and skill.

Summary of Intelligence.

LATER FROM MEXICO.

SANTA ANNA MOVING TOWARDS MONTEREY.

A slip from the New Orleans Picayune office last Wednesday, dated at noon, contains advices from Tampico to the 12th ult.

The Tampico Sentinel of that date contains extracts from papers of the city of Mexico, of the 21st of February, giving more full details of the capture of the 70 Americans by General Minon.

A letter in a Mexican paper, dated San Luis, Jan. 27, announces the arrival of the prisoners, and relates rejoicing over this bloody victory. It states that Minon's force was 2000. The letter declares that the Americans were surprised early in the morning at a water place.

The Sentinel says that there are many rumors, supposed with some truth, that Santa Anna is going towards Monterey, and it is possible that Minon was in command of the advance guard. He is an excellent cavalry officer. He accompanied Santa Anna on his return from exile, and may arouse the drooping energies of the Mexicans.

The names of the last 70 Americans were published. Cassius M. Clay is amongst them, with 2 majors, 3 captains, 1 lieutenant, 8 sergeants, and 61 privates.

character of persons, fishermen, &c. and were led to expect assistance in the way of transportation, from the various persons voluntarily made by the persons, who were doubtless fully employed at that time in informing the Mexican commander at Tampico of the exact condition of the volunteers, and their number, &c. In the afternoon a flag of truce presented itself, with a demand from Gen. Cos for an immediate and unconditional surrender; and it was represented to them that the country was swarming with armed men, cutting off all retreat, unless by sea, which of course was impossible.

Cos represented the forces under his command to amount to 1800 regular troops, whereas in reality he could only muster about 890, all told, of which at least three-fourths are said to have been raw recruits, who had entered into the scheme with the hope of gain by plundering the ship and passengers. Col. De Russy answered, through Lieut. Ozier, under cover of the flag of truce, that he was not out of the enemy's lines by Gen. Cos, who refused him admission inside, but after some little reflection, upon the request of Col. De Russy, granted him until 9 o'clock the next morning, at which time the Americans were to surrender or an action was to be hazarded.

At nightfall, camp fires were lighted, and orders immediately given to march, leaving knapsacks and all burdensome materials which could in the least impede, and which were not wanted for the purpose of sustenance. The first twenty-four hours they are said to have made thirty-five miles and instead of hard fighting or skirmishing, not an armed Mexican was seen on the way to Tampico.

Gen. Cos had so posted his men that he thought he had cut off the retreat of the volunteers, as well as the advance of supplies or succor. It would seem that he did not pursue the retreating party. Most of the infantry under Gen. Cos came in canoes from Tampico, and landed in front of the wrecked volunteers. He had four pieces of light artillery, and when he received Lieut. Ozier, about one hundred and fifty troops, he was on the contrary 700 strong, and in good spirits.

The N. O. Times of the 23d says—From Vera Cruz dates are to Feb. 4. Gen. Valencia had been relieved of Command by Gen. Vazquez. The Mexicans were convinced that Vera Cruz would be the next point of attack, and they were fully engaged in fortifying the place, and in the city of Mexico. The Mexicans of Jalapa were called upon for a loan of \$4000 to fortify the Puerto Nacional. The people of San Luis, Tula and Jalapa were on the alert to defend the advance of Gen. Cos.

Schooner Heroine, which left Brazos St. Jago on the 16th Feb., reports every thing in active motion there under the immediate superintendence of Gen. Scott. All the small craft had been taken up by the government. Gen. Worth was about embarking and his camp broken up; the propeller Massachusetts, with about 500 men, about 5000 lbs. of shot and 5000 lbs. of artillery on board. General Scott and suite, it was also said, would embark in her. Steamers Virginia and Edith would start immediately after the Massachusetts.

Reports existed that Matamoros was to be attacked. As our troops are being withdrawn from the Rio Grande, the enemy will no doubt become emboldened, and will swarm in the roads, and round our posts, picking stragglers and plunder.

HIGHLY IMPORTANT ARMY NEWS.

VARIOUS AND IMPORTANT MOVEMENTS OF THE MEXICANS.

The New Orleans Delta of the 25th ult. contains various important matters relative to the war, which we copy:

Santa Anna's Advance.—If the statements made by all the Mexican papers and letter writers be entitled to confidence, it is obvious that Santa Anna designs against Monterey, and has begun his march against that point. Our correspondents represent that large bodies of troops are being thrown forward upon the road to Monterey, as well as the road between Tampico and Monterey. But the most definite statement we have seen is contained in a letter published by *La Patria*, last evening, from Tampico, of the date of 9th February, which states that 16,000 of the most brilliant troops (*troupe brillante*) are marching for the road between Saltillo and Monterey. This information was communicated by a letter received from San Luis.

Another letter, written from Tula, of the date of 31 February, states that on the 1st of the month Gen. Parodi, with a brigade of 1500 men, composed of the 12th regiment of infantry of the line, styled the "Faithful Soldiers of San Luis," and a battalion of the National Guard of Jalisco, with three pieces of artillery, were marching in the direction of Monterey, by the road of Matamoros. The Sierra is fortified at every point by the battalions of Paula Garcia Cosca de Tampico, the company of veterans, and three companies of Cavalry.

These movements are no doubt made for the purpose of drawing off our forces from the contemplated attack on Vera Cruz. Santa Anna expects to cut off Taylor's communications, and to block up both the roads to Camargo and to Tampico. These movements are by no means to be regarded as insignificant; they deserve the serious consideration and will no doubt excite the utmost vigilance and activity of preparation among our forces near Monterey. Fortunately, Gen. Taylor, who is never caught napping, is in command at Monterey, and has about 4000 men. This force can easily hold that place till reinforced. But, in the meantime, the Mexicans are pushing forward towards Matamoros, from the road which leads through Victoria. Urrea's cavalry are, no doubt, the advance of a large force intended for this point. This will be a bill in a moment, and is characteristic of Urrea, who is a prompt and decisive officer. If, however, his force consists only of cavalry, we do not apprehend any serious consequences from an attack on Matamoros.

The *Republica* of the 21st, also contains a letter from San Luis de Potosi, affording information as to the movements of the Mexicans.

San Luis Potosi, Jan. 7.—The day the corps of infantry have left Saltillo—about a brigade of horse, and a brigade of foot artillery, leaving 14 guns; three of 24, three of 15, four of 16, and the residue of 12s and 8s.

We are assured that in less than two days there will go out another division, and on the following day the rest of the force which are in San Luis. This force can easily hold that place till reinforced. But, in the meantime, the Mexicans are pushing forward towards Matamoros, from the road which leads through Victoria. Urrea's cavalry are, no doubt, the advance of a large force intended for this point. This will be a bill in a moment, and is characteristic of Urrea, who is a prompt and decisive officer. If, however, his force consists only of cavalry, we do not apprehend any serious consequences from an attack on Matamoros.

The rumor I sent you about the arrival of a force, in addition to the lancers, at Victoria, is no doubt true; for a Mexican who came from that place on the 7th, says that Urrea was there, and that 5000 in a wall came on the 5th. Valencia is no doubt with them. Santa Anna is probably now between Monterey and Saltillo, with a large force; and although the rumor of a fight between him and Taylor is not credited to any extent, many are of the opinion that there will be trouble in that quarter.

Urrea at Victoria occupies little trouble, as he will either have to come here, or go to Matamoros for a fight; but Santa Anna, with a large force, approaching the Rio Grande, whilst all our forces are concentrating here, to those who are familiar with his policy, is any thing but agreeable.

Infidelity and Pauperism.—The New York Express states that among the three thousand foreigners now confined in the almshouse of that city, is a learned German, Dr. Heidelberg, who was once a preacher, then a professor in the Berlin and Halle Universities, an author, a student of philosophy, and a rationalist, and now (almost of course) a pauper. He came to this country about two years ago, where he supposed his great learning would find a market. He is master of the Hebrew, Greek, Latin, French and German languages, a bitter reviler of the Christian Religion, and at the same time an officer of Christian charity. It is said that he has been brought to his present condition by the united influence of his infidel principles and the worst species of intemperance—When Tom Paine turned "Philosopher," he was nearly in the same predicament.

The Atlantic Bell.—Many mournful associations are connected with the "tolling bell" of the ill-fated steamer Atlantic; and yet, painful as those recollections are, one would not wish to see the steamer broken up and its materials sold for scrap. It should be distinguished in its future history, and it is pleasant to know that beneficent it is to be appropriated to the floating church of the Holy Comforter, moored at the foot of Day street. It could not have a more fitting disposal. It has been purchased by a ladies' subscription, Mrs. Alexander Hamilton heading the list.—New York Commercial.

A Strange Scene.—The *Union Gazette* has the proceedings of a meeting on the 18th, of the officers and patients of the Lunatic Asylum in that city, for the relief of Ireland.—Dr. Brigham was in the chair, and one of the patients acted as secretary. Appropriate resolutions were adopted, and some of the convalescent patients addressed the meeting in original speeches, and an ode was written by a young lady, a patient, which was received with great applause. The sum of \$106 was contributed by the officers and attendants only.

Later from Washington.—The intended renewal of the attempt to impose a duty on tea and coffee, expired with the rejection of the bill to admit books imported for literary institutions free of duty.

Major General Benton. It is said, will be assigned the chief command of the army, or decline his appointment.

Senators Houston and Rusk have both offered the Major Generalship at the latest hour, but declined.

Of the Pennsylvania regiment, General Ramsey is confirmed as colonel; Capt. Johnson, of the army, Lieut. Col. Hunter, of Carleton, and Morgan, of Bradford, as Majors. Lieut. Lewis is promoted to a captaincy, and to command a company.

The Closing Scene.—The following bills were passed to be enacted in both houses of Congress. The bill appropriating three millions to aid the President in securing a peace, without the Wilcox Provision—the army bill, without a lieutenant general—the naval pension bill—the bill giving one million of dollars for four war steamers—the civil diplomatic appropriation bill—river and harbor bill—the bill refunding to the states the expense of fitting out volunteers—resolve to employ a reporter, Dr. Houston—resolve allowing the Macedonian and Janina frigates to carry coal to France.

The President named and the senate confirmed Col. Benton, and Col. Cunningham of Georgia, as major generals, and Gen. Cadwalader, of Pa., Gen. Hopper, of N. Y., and Col. Franklin Pierce, of New Hampshire, as brigadier generals.

Mr. Ruse, of Pa., was also confirmed as minister to France, Mr. Todd of Ohio to Brazil, in place of Mr. Wise, and Mr. Hopkins of Va. to Portugal.

The Irish Contributions for the Relief of Ireland.—Bishop Fitzgerald, in the Catholic Cathedral in Franklin street, Sunday, stated that the amount collected in the Catholic churches, in and about Boston, for the relief of Ireland, exceeded somewhat sixteen thousand dollars.

Parasite in the Sandwich Islands.—There is intelligence from the Sandwich Islands, that the inhabitants of those districts have been suffering severely from famine. The only dependence of the natives for some time, had been on roots, the eating of which had produced much sickness and death.—Fire had followed famine.

Asia's Children.—The last accounts from our missionaries in Persia, give us painful accounts of the children in that country. In the city of Tabreez alone, 6000 persons had died in the course of six weeks; 500, sometimes, had perished in a single day.

Business in New York.—The N. Y. Express of Monday evening says:—"Nearly one hundred square rigged vessels arrived on Saturday and Sunday. It has effected freights some; ship owners offer to take extra for 25s, and cotton 3s to Liverpool, and the same to London."

The bill emancipating the slaves in the State of Delaware, was lost in the Senate by a tie vote.

John Quincy Adams.—This "old man eloquent" said a few weeks in the House on Monday. He asked permission—leave not being in order—and it was unanimously granted, to say a few words on the Senate's amendment to the bill, granting compensation to the owners of the *Amistad*.—He spoke in a feeble voice, though much improved, apparently, since his arrival at Washington, and members from every part of the House crowded to hear him. The crowd in the galleries was much larger than usual, and all eyes were turned to him. Many supposed it was the last time they might hear him speak. He said but a few words, but his effort may be inferred from the fact, that the amendment was rejected 96 to 23.

Water Power at Hartford.—At a meeting of the Connecticut river company, held at Hartford on Monday evening of last week, it was resolved to extend the canal from field falls to Hartford, a very large majority of the shares represented voting in favor thereof. The principal purpose of the extension is to obtain an extensive water power in Hartford, suitable for manufacturing purposes.

Manufacture of Paper.—From statistical documents presented before Congress, it appears that the capital employed in the manufacture of paper in the U. S. is \$185,000,000. The number of mills, 70; the annual product, 17,000,000, and the number of operatives employed, 1,000,000.

The Transportation of Spiritual Liquors.—The stockholders of the Fall River railroad have instructed the directors not to allow the transportation of spiritual liquors on the road. A meeting of the citizens of New Bedford has been held, and a memorial adopted to the stockholders of the New Bedford and Taunton railroad, urging them to pass a similar order.

Business at the Boston Custom House.—The Post says, that the amount of duties paid at the Boston Custom House in December and January last, were \$707,193, against \$515,553 in the same months of the preceding year. January gave an increase of nearly \$50,000.

Great Britain.—We learn from the Advertiser that two thousand tons of merchandise on the Western Road, exclusive of five thousand five hundred barrels of flour, were brought to the city over the Western Railroad, week before last.

Transportation on Railroads in Western New York.—An application has been made to the directors of the associated railroads from Albany, to the Western Railroad Corporation, for the loan of freight cars for the transportation of merchandise from the west to Albany. The latter company were obliged to decline the application, on account of a demand for all the cars for the business of their own road.

Iron Manufacture.—The business of manufacturing iron, is steadily spreading in Alabama. The Tuscaloosa Iron works, that built the first iron ore are found to be an inexhaustible extent in Tuscaloosa county, and it is ascertained to be superior to any in the South or West. An iron master of Tuscaloosa, who has examined it with his own eyes, gives the preference, both for quantity and quality.

Cathedral.—A new Roman Catholic cathedral is to be erected at Albany, New York, summer. It is to be of brick, 177 feet long, and 103 feet wide, with a tower 177 feet.

Welsh Settlers in Virginia.—Mr. T. Rawlings has received orders to reserve 150,000 acres of land in Western Virginia, for Welsh settlers, who intend to emigrate this spring.

A Georgia Cotton Gin for Russia.—The Mail and Express of the 10th inst. states that Messrs. Wainwright and King, of that county, have received an order from the Russian Consul, at Savannah, for one of their superior Cotton Gins, which is to be sent direct to the Emperor of Russia.

Emigrants from Europe.—Emigrants are flocking to this country faster than ever, on account of the famine in Europe, and many of them are actually paupers. The N. Y. Express says, that from emigrants already made by ship, and by rail, and by other means, it is believed that the number arriving at the port of New York alone, during the year 1847, will reach 150,000, or not 200,000.

Division of Virginia.—A late number of the Richmond Republican, contains an article on the necessity and probability of a separation of Eastern and Western Virginia. The character of the people of these two portions of the State is so widely different, and their institutions, interests, and prospects, having no common point of agreement, render such a division highly desirable, and there is no doubt that it will eventually be accomplished.

CONGRESSIONAL.

In Senate, Feb. 24, the bill to increase the marine corps was passed.

The House, the naval appropriation bill was passed. The ten regiments bill was then taken up in committee of the whole.

The tax on tea and coffee, was taken up by the bill, striking out the tax on tea and coffee, and the new count struck out the articles by a vote of 89 to 80.

tions, vote for the bill, with the proviso prohibiting slavery in new territory, which he intended was to be offered, or without the proviso.

Mr. Graham, of Louisiana, Mr. Butler and Mr. Colquhoun, followed, and spoke against any prohibition of slavery to be required.

Mr. Dayton defended the right of the general government to prohibit slavery in new territory.

The House concurred with the Senate in the amendments to the bill increasing the marine corps.

The amendments of the Senate to the House amendments, to the joint resolutions of thanks to General Taylor, Worth, &c., presenting awards instead of medals, was agreed to.

In the Senate, March 2, the report of the committee of Conference on the army appropriation bill was adopted.

A joint resolution to place the United States frigate *Macedonia* at the disposal of Capt. Forbes, of Boston, to convey provisions to the West Indies, was passed, 21 to 14.

The Senate reassembled at 6 o'clock.

A committee of Conference was ordered on the civil and diplomatic appropriation bill, also on the House bill for the admission of Wisconsin into the Union.

The report of the military committee agreeing to the amendments of the House, to the bill for the appointment of general officers for the ten regiments, was adopted.

The bill to reduce the fees in admiralty cases was passed.

John Hays, the report of the committee of Conference, on the post office appropriation bill was agreed to.

Mr. Boyd moved to suspend the rules to take up the three million bill—years 80, says 12. No quorum voting, though the bill was at last ordered to lie on the table, 26 to 18.

The Senate non-concurred in the report of the committee of Conference for a General-in-Chief, and agreed to the report of the committee on Conference, on the civil and diplomatic appropriation bill.

Mr. Graham moved from the Senate was taken up.

Mr. Wilcox moved his proviso, prohibiting slavery in new territories.

Mr. Graham, of North Carolina, moved to amend this by providing that the Missouri compromise line shall be extended to the Pacific, and that slavery shall be permitted South, and prohibited North of that line. Mr. Graham's amendment was adopted by a vote of 24 to 24.

The bill was then reported to the House, and the proviso rejected, 97 to 112. Mr. Wilcox moved to lay the bill on the table, and the bill then passed, 115 to 82.

The bill amending the Independent Treasury Act was passed.

NOTICES.

NOTICE.
The Ministerial Association for the Western part of Backusport District will hold its next meeting for the Conference year in Canaan, May 15. We hope to see all our brethren present. Contributions in kind are invited to the meeting on the waters side of the bay to meet at 10 o'clock, on the 11th. H. C. TRENCH, Secy.

SABBATH SCHOOL MEETING AND EXHIBITION.
By leave of Providence, there will be a Sabbath School meeting on Sabbath, March 13th, at 10 o'clock, at the residence of Mr. H. C. Trench, in Canaan. Several brethren in the ministry are expected to be present, and address the meeting. Addresses, &c., in the afternoon, commencing at 2 o'clock, at the residence of Mr. H. C. Trench, and friends of Sabbath Schools, in the "regional room about," are invited to attend. N. H. HAVILL, Feb. 26.

NOTICE TO SPRINGFIELD (VT.) DISTRICT.
To the Preachers and Superintend

